

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

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## The Pulpit and the Pew.

By I. W. Read.

The relation of the pew to the pulpit, and of the pulpit to the pew, are questions of vital interest to the Kingdom of God. How the minister shall act in relation to the church of which he is pastor, and of how the church shall act in their obligations to the pastor, will ever be fresh and interesting considerations. It is my purpose to discuss briefly the attitude of the minister to the church to which he ministers. There are certain characteristics to be considered in the Gospel minister. There are well defined claims which the church has upon him of right, because of the intimate relations existing between them. These things the true pastor must recognize. He should have but one theme when ministering to his people. The word of God should be that upon which his mind is centered. His main discussions should not be science or scientific guesses; neither should it be the theories or the demonstrations of philosophy; neither should it be the passing questions of the day, except as they touch and illustrate Gospel truth. The words used should be so well chosen as to enforce the truth to be urged. Sometimes the simplest statement of truth will have the widest influence. At the close of an evangelistic service, a timid young woman approached a traveling man and said "Mr. W., don't you think it is time for you to consider this matter?" She did not wait for an answer, but the words fastened upon the heart of Mr. W., and he found Christ and has for forty years been an earnest working Christian.

The words of Socrates are laden with splendid philosophy; the words of Demosthenes are rich in rhetorical beauty; the words of Shakespeare sparkle like so many gems under his poetic touch; the words of Milton inspire thought, but the words of Jesus impart spirit and life, so that all the others can be interpreted by means of His utterances. It is the work of the preacher to interpret every thing in the light of the words of Jesus. The true minister has but one aim, that the word of God may have free course and be glorified. It is to build up the saint and to lead sinners to Christ.

His aim should not be to make a display of himself, neither is it for the purpose of controversy. In short, his aim should not be to use the gospel as a ladder for personal achievement.

Then there is a personal relation of the pastor to the church which he serves. It goes without enlargement upon it that he is interested in the largest development of the church. He should be a leader. To him it belongs to plan for the best inter-

ests of the church. He can see the needs as no other member can possibly see them. He should never ask another to do that which he himself would not do. The general should lead his army. The farmer should lead his helpers. The pastor should never drive; he should not be a tyrant.

He should be perfectly frank with the church. Nothing should be withheld that the church should know. He should be as an open book to the church in things of church interest.

He should not be a fault-finder, but a builder. He should always speak of the good things of the church and do his best to strengthen the weak places. He should never speak publicly of his trials, neither tell how much he gave up to be a minister. If a preacher is worthy the name, he realizes that by being in the ministry he has gained much. Men of no other profession or business are so readily received into the very best society as are ministers. It is positively shameful for a minister to whine about how much he gave up to enter the ministry.

He should be a visiting pastor. I do not mean a gossiping loafer but a caller where good can be done. There is an immense amount of stuff about a pastor calling. Gadding from home to home with a few words of chaffy nothings is not a pastoral visit. The true pastor goes into the homes of the sick with his words of cheer, or the homes of the sorrowing with his words of comfort and into the homes of the poor with his acts of kindness and helpfulness or into the homes of the aged, where he can minister. These are the things that a true pastor does and these are the things that count for something in pastoral calling.

The pastor should be a cheerful man. He should always carry with him a spirit of joy and good cheer. He should scatter sunshine wherever he goes. He should always see light and happiness in the future as well as in the present. He should always be governed by hope and a confident spirit. He should not move about as though walking behind a hearse. There should be no gloomy notes either in his life or sermons.

Gloster, Miss.

## To God's People.

Dear Christians:

I have just returned from a visit to the home of Mr. Dave Herring, whose wife has neither walked nor talked in more than a year. She is a great sufferer and is almost wholly paralyzed, having the use of but one hand.

Mr. Herring is a poor man, having spent

a great deal trying to relieve the sufferings of his wife, having carried her to both Jackson and Natchez for treatment, yet all seemed in vain. The physicians of both places said it was impossible for her to live, yet she still lives and seems to be more hopeful. Wish you could only see her! Am sure it would move your heart to grant my request that you make her a special object of your prayers that God shall heal her, and send to her one dollar with which to purchase a rolling-chair and things necessary for her comfort or recovery. It is impossible for her husband to care for her and their little children without the help of God's people. Now, if my request is too much for you, please get a number of friends to join you in giving this amount and send to her at the very earliest convenience.

How many bright Christian girls will grant this request?

How many noble young men will answer the call?

Let both men and women respond and God's blessings be upon you!

With the permission of our editor I shall place in the columns of the Record the names of those who respond.

Her address is Mrs. Della Herring, Lucien, Miss.

Yours in Christ,

Carl M. O'Neal.

Lucien, Miss., March 22nd, 1911.

## Children of Today.

Our life is what we make it. If we choose a life of honor, we should begin to make the start now while we are young and not wait until we are dead with old age.

Disobedience to your parents is the first wrong you do; the next is disobedience to God. We do not know what is ahead of us.

What did George Washington get by being truthful and obedient to his father when he cut the cherry tree down? And when he became a man, he still was obedient to God, and true to his fellow-men.

Children of this day and time will be the ones to rule the land in the future.

It is always easier to form a bad habit than to cure it; therefore, the best way to do is to form good habits in the first place. Then practice it, so as to help others to lay a good foundation, that they may build upon it a noble manhood.

One good deed for charity and love deserves another. Remember today the golden rule, "Do unto others as you would have them do unto you."

Edward F. Ketchens.

Jackson, Miss.

## News in the Circle

MARTIN BALL.

B. Polk, of Gloster, has been called to the pastorate of the church at Amite, La., for full time. He will doubtless be successful.

B. Waller, of the Dederick Ave. church, Knoxville, Tenn., is assisting the pastor of the First church at Humboldt in what is considered the greatest meeting the church ever enjoyed. Fifty professions the first week.

J. Shipman, of Meridian, will preach the commencement sermon of Clark College the latter part of May. We guarantee that it will be well done.

The Foreign Mission Board reports 701 converts. We thought that was good. Last year the same Board reported 341 baptisms. Shall we allow the board to report a disastrous debt in May at the Convention?

M. Oxner is now in this country for rest and recuperation from her work in China. She went to that field with her noble husband who laid down his life for the Master. She has carried forward the work as far as she was able. A splendid missionary she makes.

State Evangelist, W. A. Pipkin, held a meeting at Laclede, Mo., recently in which there were twenty-five additions to the church. The church has called Rev. Roy McCraw, of Liberty, Mo., to the pastorate.

Rev. Z. F. Golden resigns the pastorate at West Point, Ga., to accept the editorship of the Florida Baptist Witness. He has been eminently successful in the pastorate. May he prove as efficient as an editor.

Evangelist T. T. Martin, of Blue Mountain, has an exceedingly strong circle on "The Fatherhood of God."

Usual with Brother Martin, he adheres to the Scriptural teaching and gives forth no uncertain sound.

It is stated that the Home Board Evangelical Campaign in Savannah, Ga., has resulted in the greatest revival that city has ever known.

State Evangelist I. S. Boyles, of Arkansas, recently held a meeting at Lepanto, Arkansas, and at the close of the meeting he baptized one hundred and ten converts and raised one thousand five hundred dollars to build a house. He preached the Gospel with purity and the Holy Spirit honored his efforts.

Rev. Daniel R. Wade has resigned his position as assistant pastor of the First church at Oklahoma City, and will enter the field as an evangelist and gospel singer.

Rev. T. M. Thomas leaves his work in San Antonio, Texas and accepts a call to Jas-

per, Texas. He has been President of the Pastor's Conference in San Antonio for a long time. The Conference passed complimentary resolutions concerning his work.

Pastor W. E. Thayer, of Laurens, S. C., is to have the efficient aid of Dr. J. C. Massee, of the First church, Chattanooga, Tennessee, in a meeting about the middle of May. These are godly men and Dr. Massee is a strong preacher, so we may expect happy results.

The first Woman's Missionary Society was organized in Boston, Mass., fifty years ago. Mrs. Mason, the wife of Dr. Francis Mason, missionary to Burmah, did the work with nine women—eight Baptists and one Unitarian. She had much opposition in organizing, but the results prove her splendid wisdom and crown her effort with glory.

Rev. E. A. McDowell, who has been the field representative of the Baptist Courier for a number of years, has retired and accepted some strong country churches. He has wrought well for the paper and will make good in the new field.

Stephen College, Lexington, Mo., has elected to its presidency Rev. C. L. Fowler, of Clinton, S. C. This is the second attempt of the College to procure his services so he yields to the call, feeling that the hand of the Lord is in it.

Rev. L. S. Ewton, of Springfield, Tenn., began a meeting recently, preaching at night, and the first week there were twelve conversions and nine approved for baptism. The meeting is in progress now. All of the space in the building is taken, and the people crowd around the doors.

The Second church, Richmond, Va., Rev. L. B. Warren pastor, gave five thousand dollars last Sunday to Foreign Missions. This church is going to do great things.

Rev. J. E. Trice leaves Lake Charles, La., and accepts the call of the church at Arcadia, Fla. Louisiana loses a good man, but it is Florida's gain.

Everybody prepare to attend the North Mississippi Baptist Sunday School and B. Y. P. U. Convention at West Point, April 18-20. We are expecting the greatest Convention we have ever had at all. Send your name to Rev. L. E. Barton and tell him you are coming.

In the meeting at Sedalia, Mo., conducted by Dr. R. M. Inlow, of the First church, Nashville, Tenn., there were forty-four additions, nearly all by baptism. Pastor R. C. Miller is happy and his church rejoicing.

Pastor T. N. Penick, of Martin, Tennessee, is to have a six days' debate with a Methodist preacher, R. H. Pigin, at Dresden, Tenn. Dr. Penick is the editor of the "Baptist Builder" as well as the pastor of the church at Martin.

The churches in Jackson, Tenn., begin simultaneous meetings next Sunday. Chief

Home Board Evangelist Weston Bruner will be at the First church. State Evangelist E. H. Yankee, Rev. E. G. Butler, and Fleetwood Ball will be at the other churches. They are expecting showers of blessings.

Dr. L. W. Doolan, of the Highland church at Louisville, Ky., has just closed a great meeting in which he had the assistance of Rev. R. H. Tolle. Thirty-three additions. Dr. Doolan says: "The church is greatly edified and unified by Brother Tolle's able ministry."

Rev. E. M. Lightfoot has recently left the pastorate at Orangeburg, S. C., and accepted the work at Paris, Ky. He is said to be a strong and winsome baby.

Dr. W. D. Nowlin, who was invited to preach at Lakeland, Fla., for two months, has served that time, and now the church is enthusiastic for him to remain with them. He has not given out his decision yet. Dr. Nowlin is one of our greatest men.

Dr. U. S. Thomas, of Waco, Texas, recently aided pastor E. V. Lamb, of East St. Louis, Mo., in a marvelous meeting. One hundred and eight additions to the church and the meeting still progressing. At a men's meeting on Sunday afternoon strong men wept, laughed and rejoiced as leading citizens of the city accepted Christ.

### A Strenuous Situation.

It is just one month before the books of our Foreign Mission Board must close for this Convention year. The reports coming in from the Foreign Fields are glorious. They show that God has greatly blessed our work and over three thousand have been baptized in our missions. We have appointed during the year thirty new missionaries. The work in other respects has been enlarged. As we come now to within a month of the closing of the Convention year, we find that it will take about three hundred and fifty-five thousand dollars to pay all of our obligations by May 1st. Last year in the same time we received two hundred and eighty thousand dollars. This shows that we must make an increase in April of over 25 per cent if we get out of debt. The Board has never faced such a large indebtedness before. Our people do not seem to be cognizant of the strenuous condition of our foreign mission work. Our Foreign Mission Board has closed so many times without debt in recent years that now many of our brethren do not seem to think that they need have special concern about this work. If we close with a heavy debt, it means that our work so prospered of God, will be greatly set back. The Board will not be able to send out new missionaries who are very greatly needed at the front. We will not be able to furnish much needed equipment for our noble self-sacrificing workers. Retrenchment instead of enlargement will have to be our policy. We submit to our brethren that this is not the year when we should thus work for God. He has too graciously blessed us at home and abroad.

Some churches have greatly enlarged their gifts. A number of brethren and sisters have given gloriously, some going up into the thousands. It is not too late yet to redeem the situation. Remember the story of how the politician succeeded by "each man working his block." Will you faithfully work yours, whether you are pastor or layman? I ask for your prayers, your hearty co-operation and your liberal gifts this month, so that our Father's work may go forward.

Yours in His service,  
R. J. Willingham, Cor. Sec.  
Richmond, Va., April 1st, 1911.

A great many of our churches are raising the salary of a missionary. Some are raising the salary of several. We give below a little table showing how easily this can be done, if only there are a few earnest spirits in the church who will lead off in the great work.

One person gives \$100 or two give \$50 each	\$100
Six give \$25 each	150
Fifteen give \$10 each	150
Ten give \$5 each	50
Twenty give \$1 each	20
Fifteen give \$2 each	30
Woman's Society gives	100
Total	\$600

### Resolutions.

Whereas, our beloved Sunday School Superintendent, L. E. Brelan, drawn by the continual vicissitudes of fortune, has seen fit to remove to a new field of labor in Tybertown, Pike County, Mississippi, and

Whereas, we of the Perkinston Baptist Sunday School have sustained thereby the loss of a very willing and a cheerful leader, a consecrated soldier of the Great Cause and an exemplary character to the youth of our community; therefore

Be it resolved, that though our loss is very keenly appreciated as another's gain, the prayers of the Sunday School for his full measure of happiness and prosperity follow him in his new home. As one of Christ's own, we commend him to the trust, confidence and sympathy of new found friends.

Resolved, secondly, that a copy of these resolutions be sent to the Christian Progress, at Wiggins, Miss., and the Baptist Record, at Jackson, Miss., and also our beloved Brother, Superintendent Brelan.

Miss Mary Poythress Stith,  
R. T. Kirkwood,  
T. J. Ford,

Committee.

Sherman, Miss., March 28, 1911.

To the Sunday School Superintendents, teachers, pupils and workers in general, and to those of the West Judson Association, in particular:

Brother J. E. Byrd, the Sunday School Secretary of the State Board will be in Sherman on Friday before the 4th Sunday in April and will give three days' instruction in Sunday School work.

All who are interested in Sunday School work are invited.

J. I. Wade.

Corresponding Secretary.

### The Hospital Idea.

N. W. P. Bacon.

I thank God that I have lived to see the idea of another great work forming in the Baptist mind. It is beginning to dawn upon us that we are under some sort of obligation to the sick and the suffering in the homeland. It will be sometime yet, however, before some of our brethren can get their eyes this side of a foreign land, or to bring them down from the ethereal blue and get their vision so adjusted as to enable them to see a suffering fellow-creature at their own doors. In our fascination for things more remote, we have only lately been able to hear the cry of the orphan in the next street, and have but recently begun to visit the "fatherless in their affliction." It will take time yet for some brethren to detect the inconsistency in sending a sick missionary to a Catholic hospital who had but lately been sent to convert the Catholics from the error of their way. I now have hope that we shall yet learn that while we are spending tens of thousands of dollars to make a few—a very few Baptists out of Catholics, these Catholics aforesaid find it necessary to spend a few dollars (comparatively) to make many Baptists into Catholics. They have learned a wiser and more effective way of proselyting. They have learned that no man is ever quite so susceptible to religious influence as when being nursed in sickness. A tender touch, a deed of kindness, a word of sympathy, then, leaves an impression not soon forgotten.

To reach the souls of men and influence them to trust in Jesus, is the most important work that could engage the human mind, the highest possible form of mortal endeavor, but after a man's soul has been saved, are we under no sort of obligation to his body? That redeemed soul will need the body for a while, and surely some provision should be made to care for that body in case of sickness or accident. Is it not strange that in our zeal to care for the spiritual we should almost wholly forget to administer to the physical? And yet every act of kindness mentioned with commendation by Jesus in the judgment as recorded in the 25th Chapter of Matthew, verse 31, was shown to the physical man.

We have not discharged our whole duty when we have sent the gospel to the heathen. If every heathen this side of the stars should be converted through our agency, we would not then have discharged our duty to our fellow man. As long as there remains a sufferer in our own land, for whose comfort and care no provision has been made, our whole duty has not been performed. It is a striking fact that the only man Jesus ever told any one to do like, was a Samaritan who had just helped a wounded traveler. Some Baptist enthusiasts need to learn that one may have

a neighbor in America as well as in Asia or Africa. Not less to the foreign neighbor of course, but show some little attention at least to the suffering neighbor at home. To me it is a significant fact that of the thirty-six recorded miracles of our Lord, twenty-three were miracles of healing. Those who think (and some evidently do) that the chief "end of man" is to contribute to Foreign and Home Missions needs to study the life of Jesus as outlined in the four gospels.

I believe the day is even now dawning when the care of the afflicted, the sick and suffering will be as much a part of our regular work as Missions at home or abroad, or our own Orphanage work.

God, graciously grant it! One can but wonder why we have neglected the suffering at home so long.

God's best benisons be upon our newest enterprise—our Hospital at Jackson! God's choicest benedictions be upon our great hospital in Memphis—the great Baptist Memorial Hospital! God's tenderest blessings be upon every building dedicated to the amelioration of human suffering!

### Our Mission Field.

Dear Brethren:—

The Mission work here is progressing nicely. Brother W. J. Parker is doing his best, and by the help of God I believe that he will win the victory. We have preaching twice every fourth Sunday. Have not yet organized, but we will just as soon as we get the business arranged. We haven't words to express to the Board for the kindnesses shown toward us. Brother Parker has a hard field, but, brethren and sisters, will you pray for us and pray that this country may awake and do its duty in causing sinners to repent, and work for Christ and His kingdom.

St. Luke, 15:10: "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Again asking the prayers of God's people, I am,

Yours in Christ,

R. M. Blackwell.

Ellisville, Miss., R. 2.

Now, I herewith send you two dollars to help the Record through the summer.—R. M. B.

### Associational Minutes.

We have made quite a number of appeals for minutes, and while many have been sent, those of the following Associations have not been sent:

Bethel, Carey, Choctaw, Hobolochitto, Judson, Leaf River, Liberty, Magee's Creek, Pearl Valley, Red Creek, Tombigbee, Trinity.

Will not some brother in each one of these Associations interest himself in the matter of preserving our Baptist History to the extent of sending us a copy of his minutes?

# The Baptist Record

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paper stopped.

Ordinary notices, whether direct or in the  
form of resolutions, of 100 words, and marriage  
notices of 25 words, inserted free; all over these  
amounts will cost one cent per word, which  
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### Our College.

About three years ago, the Dormitory and the dining hall were completed and put into use. These two splendid buildings were erected at a cost of approximately \$75,000. They are commodious, convenient and comfortable. Moreover, the buildings are substantial and are attractive. The old chapel has been somewhat changed and repaired, and is now a building in appearance, and utility. And now in a few weeks will be completed the new Science building, which is a fine specimen of architecture, and well adapted to its purpose. It is a three-story structure and presents a very attractive appearance. But all available funds will be consumed by the completion of this magnificent edifice. Now, as handsome as the building is and as admirable as are its appointments and adaptation, it will be of no practical utility until it shall be provided with heat and light and necessary furniture. As stated above the money is exhausted. What shall we do? Dr. Lowrey, our present president, has suggested a plan which seems feasible. It is that every one who has paid into the building fund five annual installments, give for the equipping of this new building an amount equal to one installment of his payment to the building fund. For example: He who gave one hundred dollars to the building fund is requested to give for the equipment \$20 in payment to be made as early as convenient. Of course, it is not meant by this plan to deprive those who did not contribute to the building fund from giving to this movement. Indeed, everyone is urged to do what he can, and as soon as he can.

This admirable building ought to be fitted up for use at the opening of the session of 1911 and 1912. To do this, we must act as early as we can. Very much delay would prevent occupancy at the beginning of next session. The editor of the Baptist Record will go down for twenty dollars, to be paid when called for. Who will be the next? Speak out to the Baptist Record or to Dr. Lowrey. Let's raise the amount speedily, doing our work like men, not playing at it like children. It will require approximately \$15,000 to meet the demand.

This old institution has now been doing business for eighty-five years, and has proven a great blessing to Mississippi and the world. Some very fine men have graced and blessed the faculty from time to time. Possibly we have never had a president and faculty who have served their day and generation more efficiently than the present incumbents are doing. This is saying much for them, as the college has numbered among its presidents and faculties, gentlemen of very high type of manhood and scholarship. The present faculty, consisting of a president and twelve professors, are a royal coterie of honorable, scholarly gentlemen. Because of the gravity of their work, they should have in double measure the prayers, counsel and co-operation of the entire Baptist Brotherhood of the State.

Remember that the North Mississippi Baptist Sunday School and B. Y. P. U. Convention will meet at West Point on April 18-20, 1911.

A fine day, a large crowd, a fine Mission collection, and a Young People's Union organized at Georgetown on last Sunday. Pastor Jeffrey is encouraged.

More than sixteen million copies of the Bible were sold last year. Oh! the incomparable Book! Surely, its leaves shall be for the healing of the nations of the whole earth.

"Holy Bible, Book Divine;  
Precious treasure, thou art mine!"

The Tri-State Y. M. C. A. Convention meets in this city today and will hold its sessions in the First Baptist church. This convention embraces Louisiana, Alabama and Mississippi. Some of the finest speakers to be had anywhere are to be on hand. Young men can get large information and inspiration at these meetings.

Dr. F. L. Fulgham, one of the leading and one of the oldest physicians in Jackson, left the walks of men on March 29th, 1911, at the ripe age of three score and ten. In addition to his general practice in the city, he was physician to the Baptist Orphanage, in which capacity he served faithfully and efficiently, never accepting one cent for his services during the twelve years he attended the Orphanage. He was a member of the 1st Baptist church, where he was loved and honored. He was indeed another Nathaniel, "in whom there was no guile." He was a man of deep piety and sound judg-

ment. We commend his sorrowing family to the God of all peace.

The Flora church, under the leadership of Pastor Thigpen, has just let the contract for the erection of a new pastorium to cost approximately two thousand dollars. They have just recently completed a handsome brick church building at a cost of some twelve thousand dollars. The Flora Baptists know how to do things. And right on top of these heavy expenses for building, they are giving more for missions than they ever gave before. Good leadership and good followers can do anything within human limitations.

### To Our Interest.

We have sent to every subscriber who has not paid ahead, a statement of his account with us, folded in his paper, either last week or the week before. Brethren, please regard these statements and let us hear from you promptly. Immediate action on your part is of very great importance to us. Please remit at once, if you find the amount correct. If it is not correct, let us know your receipts and we will make all necessary corrections. It is of equal importance that you discharge your obligation and that we receive it. Many have already remitted, and we trust that others will follow soon. Brethren, do treat us right, even if it strains your finances.

**Footsteps of the Flock; or, Origins of Louisiana Baptists**, by Rev. Ivan M. Wise, has just reached our review table. It is Vol. II and devoted to South La. Baptists. We understand that volume I will treat of East Louisiana Baptists and volume III of North Louisiana Baptists. Volume II is brought out in pamphlet form and contains one hundred and sixteen pages. Price, \$1.00. If you wish a copy, address the author at Estherwood, La. This book covers the period of time between 1778, the period of the Revolutionary War down to 1865, the close of the Civil War. Any lover of history, whether Baptist or not, will appreciate the work. It is marked by the characteristic and painstaking care of our old college mate of more than thirty years ago. We have read the book carefully for the author's sake, and have become greatly interested in it for its own sake.

In planning the work for the year 1911 the Sunday School of the First Baptist church, Jackson, decided to give the collection on the first Sunday in each quarter to missions. The collection for the first quarter was taken for Home Missions, and amounted to \$74.00.

The collection on last Sunday was for Foreign Missions, and amounted to \$101 in cash and several dollars in subscriptions that are to come in this week.

Three hundred and twenty-three were present in the classes on Sunday morning. The new class rooms are attracting the attention of the whole school, and the way the attendance is increasing makes us realize

more than ever that other rooms must be provided at once.

**My Lord and Savior Jesus Christ** is the title of one of the sweetest and strongest little books in the defense of the divinity of Jesus Christ it has ever been our privilege to read. It is written by Hon. J. Frank Hanly, an ex-governor of Indiana, and published by the Bobbs Merrill Publishing Co., of Indianapolis. It is handsomely bound in blue cloth, printed on heavy white paper in large, clear type. The following summary presents the contents of the book in a nut-shell:

Not a physician, but the master of all human ills.

Not a lawyer, but the expounder of the elemental principles of all law.

Not an author, but the inspirer of the living literature of the world.

Not an orator, but the interpreter of the universal human heart.

Not a poet or musician, but the soul and the inspiration of all song and of all music.

Not an artist, but the unfailing light of the great masters, old and new.

Not an architect, but the soul-transformer and the character-builder of all time.

Not a statesman, but the state and institution founder of the race.

And so he stands out before the world not as any of these, but as the Galilean carpenter.

And more wonderful than all, a man totally blameless and unseared by sin or any taint of wrong.

**Baptist Confessions of Faith** just from the press of the American Baptist Publication Society, is written by W. J. McGlothlin, Ph. D., D. D., professor in church history in the Southern Baptist Theological Seminary. It is beautifully bound in blue cloth, and contains three hundred and seventy pages and sells for \$2.50, net, postage, ten cents. It can be secured from the publishers or the Baptist Record by sending \$2.60. Its subject matter is divided into five parts: Part One presents the confessions of the Ana-Baptists; Part Two of the Menonites; Part Three, of the English Baptists; Part Four, of the American Baptists; and Part Five, of other nationalities. The book contains all available formulated creeds of Baptists; and as far as possible gives them in their exact originality, as to spelling, punctuation, and capitalization. Not only has the author given the texts of the confessions, but he has given the history of these creeds as full and as accurate as it could be gathered through much painstaking labor. This cannot fail to prove a most valuable book of reference to all students of theology. While the book is scholarly and accurate, it is presented in such fascinating style that it is really interesting reading matter. In this splendid work, Dr. McGlothlin brings all Baptists under lasting gratitude to him for so valuable a service to the denomination and to the world.

### Trip to the Convention.

The Southern Baptist Convention will

meet in the city of Jacksonville, Florida, on May 17th, at 3 p. m.

The special coaches to run through to Jacksonville without change will leave Jackson at 8:50 a. m., on May 16th.

The round trip fare from Jackson will be \$18.15. Tickets will be bought from your station to Birmingham, reading from Birmingham over the Central of Georgia to Jacksonville.

If you are nearer the A. & V. Railroad, buy a ticket over it to Birmingham. If nearer the Southern Railway, buy one over it. If nearer the Frisco Railway, buy one over it. If nearer the N. O. & N. E. Railway, buy one over it. And if nearer the M. & O. Railway, buy one over it. Wherever you buy your ticket, see that it reads over the Central of Georgia from Birmingham to Jacksonville.

The Pullman cars will be entered at Birmingham as soon as your train reaches that place. The Pullman rates and information will be published in the Record next week, and those who wish a berth from Birmingham to Jacksonville will watch the paper and see the rates. Then send the amount to T. J. Bailey, Jackson, who will secure berth for you.

Watch the columns of the Record for desired information. The editor cannot undertake to answer questions by mail. If you do not find in the Record the information desired, write the editor, stating what you want and you will find information in next issue.

See list of hotels and boarding houses in the last issue and make your own arrangements for board while in Jacksonville.

### Women's Jubilee Meeting.

Jubilee gathering of women to be held at First Baptist church on April 12th and 13th. Not denominational in its character. No contributions are solicited.

The Women's Missionary Jubilee meetings will be held next week in the First Baptist church. This meeting promises great blessings and inspiration to our women. All who can, should avail themselves of the privilege of attending these gatherings.

The women of Jackson are preparing for great things in celebration of the Women's Jubilee of Missions. Only one more week remains to work and pray, and thereby help in making this the greatest missionary movement that our state and city have ever known. The Christian Herald of March 29th, says in regard to this Jubilee Movement.

With ever increasing momentum, the Woman's National Mission Jubilee has swept across the continent and reaches its grand climax in New York City this week.

Many women prominent in New York social and philanthropic circles are acting on committees, among them Miss Helen Gould and Mrs. Russel Sage. Fifty-nine drawing rooms are offered for afternoon meetings attended by invitation.

Mrs. E. S. Atkinson, Vice-Ch'm.

### Progress.

I understand that our Home and Foreign Mission work for this year is laid out on a basis of an eight per cent increase over last year. To accomplish the work as planned, it will be necessary for each church and each pastor to do eight per cent more than last year, so, as I have taken collections at all the churches I am serving except one, and since I am in a position to know pretty well about it, I thought I would give an account of our work.

At Magee, where we had half-time service, we will double our collections over last year. At Stonewall, in the Strong River Association, we will double over last year, and the same is true of the two small churches I am serving out from Magee, and in connection with the work here, giving them a Saturday, and a Sunday afternoon service each month. Now, it is true that after these churches have doubled their contributions, none of them have given any great sums, but it indicated progress and it is more than we were asked to do. Our offerings at Magee, however, will be over two hundred dollars, the ladies having already paid in \$67.10. But this is only four of the five churches which I am serving, the other is Hebron in the Lawrence County Association. Last year that church gave two hundred and twenty dollars for Home and Foreign Missions, and the members thought that they had reached the limit; but Saturday and yesterday we took our collection there, and in spite of the boll weevil and all other hindrances, we raised three hundred dollars for Home and Foreign Missions. It is no use to tell you that we are happy.

Now, brethren, if you will all do as well in your work as we have in ours, we will be happy at the Convention in Jacksonville.

In hope of meeting you there, I am,

Yours in His work,

L. D. Posey.

Magee, Miss., Mar. 27, 1911.

### Blue Mountain College Full.

All prospective vacancies for our last quarter which opens on March 27th, are held by cash deposits, and many have already been disappointed at not being able to get promise of room, while deposits and inquiries still come by almost every mail. We have just this condition about engagements for the opening of every session of our school, and take this method of notifying those interested in next session that our books do not open for engagements for September until May 1st, but that for many years our room has been taken up so rapidly as to disappoint many girls who wanted places with us, but did not appreciate the importance of early engagements. Those who are thinking of coming to Blue Mountain next session should ask for catalogues NOW and decide the question so as to engage room here in early May in case they find they want it.

Lowrey & Berry, Proprietors.  
Blue Mountain, Miss., March 8th, 1911.

# Sunday School Lesson

To Be Studied With Open Bible

## THE STORY OF TWO KINGDOMS.

Miss, M. M. Lackey.

Lesson 2. April 9.  
2 Kings, 6:8-23.

### Elisha's Heavenly Defenders.

Golden Text: "For he will give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:11.

This lesson is the last of the Elisha stories we shall study; but I trust that we shall familiarize ourselves with each one of them. We do not know whether this lesson came before or followed the healing of Naaman. But it was about the same time, in the reign of Jehoram and shows the relation of the Northern Kingdom and Syria. The place was in the Northern Kingdom, the region about Dothan and Samaria. Dothan was about twenty miles north of Samaria.

What was going on in the Northern Kingdom?

Who were the kings of Syria and Israel? (Benhadad and Jehoram.)

What one seemed to be getting the advantage?

How do we know this?

Why were Syria and Israel constantly at enmity?

What kind of a king was Jehoram?

How had Elisha felt toward him?

On what occasion did he express this feeling? (2 Kings, 3:13-14.)

Why did he help him now?

What help needed by Jehoram?

What do these accounts show as to Elisha's patriotism?

How was he able to help Jehoram this time?

Was this knowledge of his supernatural? Why could not Benhadad understand what was being done?

How did he explain it?

What reply did his servants make?

How did this servant know that this was Elisha's work?

What did Benhadad think was the quickest way out of the difficulty?

How did the king of Syria go about the capture?

Where was Dothan? (See note above.) When did Elisha learn that he was surrounded?

How did it affect his servant?

How did it affect Elisha?

Why was Elisha so calm?

What did he feel it was necessary to do for his servant and why?

How did he accomplish it?

Why was it that Elisha could see the heavenly hosts and the servant could not?

Why did the young man did not know that world can unlock its doors and reveals its riches to prayer and prayer alone."—Prof. E. Broome.)

Describe the young man's vision.

Is anything else known about this ser-

vant? ("The same word is used in 2 Kings 4:43. This term is never expressly applied to Gehazi. Presumably some prophet who was admitted to close relations with him, like his relations with Elijah." 1 Kings, 19:21.—Prof. Beecher.)

Tell the rest of this story. What are here meant by "horses and chariots of fire?" ("Visible symbols of the forces which God has at command.")

Did Elisha tell a lie to the Syrians about the city and the man which they were seeking?

When the blind Syrians had been led to Samaria what did the king wish to do to them?

Was Jehoram to be blamed for wanting to smite his foes when he had them in his power?

What plea did Elisha make for these Syrians?

What was finally done with them?

SEEK FURTHER ANSWERS.

What striking points of likeness are there between the miracles of Elijah and those of Elisha?

Mention some points of difference and also of likeness in their characters.

Which of the two do you regard as the greater prophet?

In what respects was he greater?

Which do you consider was the greatest of Elisha's miracles?

Why did not Elisha heal lepers in his own country?

Were miracles for mere healing or for some higher end?

Is a Christian to give loyalty and support to bad men in office?

When is rebellion against an evil ruler justifiable?

Does God interfere with the counsels of His enemies today as He did in Benhadad's time?

Who make the best citizens; Christians or out spoken sinners?

What is God's measure in all things? (Verse 17. The mountain was FULL.)

Are His forces always great enough for the task assigned?

Our Meeting at Wiggins.

Our meeting began here on Sunday, Mar. 19th. Brother L. G. Gates, of Laurel, came to us on the following day and remained until Thursday night, the 30th. He did a splendid work among us and has helped our people very much, indeed. Brother Gates is one of our best preachers in the State. Our church is much strengthened and we feel that we are in better condition to take up anew the Master's work.

We had thirteen accessions up to the time of his leaving us. We shall run the meeting on through April 2nd, and hope to reap some of the benefits of our labors.

Pray for our work here.

H. C. Joyner.

## The Charter of Incorporation of Capital Manufacturing Company.

1. The corporate title of said company is Capital Manufacturing Company.

2. The names of the incorporators are: J. M. Hartfield, postoffice, Jackson, Mississippi.

A. H. Longino, postoffice, Jackson, Mississippi.

3. The domicile is at or near Jackson, Hinds County, Mississippi.

4. Amount of capital stock, Thirty thousand dollars.

5. The par value of shares is One Hundred Dollars.

6. The period of existence (not to exceed fifty years) is Fifty Years.

7. The purpose for which it is created is:

To manufacture, purchase and sell all kinds of seatings, desks and other furniture and fixtures of wood, metal or other material, for use in public or private buildings, opera houses, churches, Sunday Schools, School Houses, private residences, store houses, or other places where seatings or other furniture or fixtures may be needed or used; also to manufacture, purchase and sell floors, sash, blinds, mantels, and ornamental and mill work for houses; also to manufacture, purchase and sell lumber, boxes, crates and veneers; and also to own and operate a foundry for making any and all kinds of metal castings and do a general machinery and repair business, and to do a general wooden and metal manufacturing business.

8. The rights and powers that may be exercised by this corporation are those conferred by the provisions of Chapter 24, Mississippi Code of 1906, and the acts amendatory thereto.

9. This corporation may begin business when Twenty Thousand Dollars of its capital stock shall have been paid for in cash or in its equivalent in real and personal property.

J. M. Hartfield,

A. H. Longino,

Incorporators.

### Acknowledgment.

State of Mississippi

County of Hinds

City of Jackson.

This day personally appeared before me, the undersigned authority, A. H. Longino and J. M. Hartfield, incorporators of the corporation known as the CAPITAL MANUFACTURING COMPANY, who acknowledged that they signed and executed the above and foregoing articles of incorporation as their act and deed on this the 21st day of March, 1911.

C. C. Campbell,

(Seal)

Notary Public.

Like the gold dollar, truth is the standard of value rather than a circulating medium. It has many artistic and beautifully engraved substitutes in circulation, but they will not stand the acid test.

## Ho! for the Land of Flowers!

(A Word of Welcome in Advance from the Host of the Southern Baptist Convention.)

In less than six weeks Southern Baptists will be gathering in the Florida metropolis for the Sixty-sixth Annual Convention. Florida has never had the Convention, and this will be a great occasion for the Peninsula Baptists. We wish to assure our brethren of a cordial welcome in advance. We are to meet in the State where civilization began its onward march in North America, and yet a State where the mission field is as needy as anywhere in the great West. It has been four hundred years in round numbers since Ponce de Leon and his sea-worn crew landed at St. Augustine, and on that beautiful Easter morning, among the flowers of a new paradise, unfurled the Spanish flag, erected the Christian cross, and claimed a new continent for the Spanish crown.

### Old Florida and New Florida.

Florida is unlike any other state. It is different from the old South and the new West. Older than the oldest, and as new as the newest, it has needs as great as the growing West, and difficulties greater. Under the Spanish, and later under the French, and English, Florida made little progress. Being Catholic in its primitive population, Protestant Christianity had little opportunity. It is only in the last quarter of a century that the flowery State has caught the step of western civilization. Old things are rapidly passing away, and all things becoming new. The Spanish quarters in St. Augustine, with its narrow streets and its quaint houses, a lone section of the city wall and gate, the old Spanish fort, the site of the old slave market, and a remnant of the Seminole Tribe in the Everglades, are about the only relics of old Florida that remain. New Florida can hardly be called even a child of the old Florida. It was not so much the awakening of the sleeping natives that made new Florida, as the coming in of new people, with new energy and new ideas, from the North and more progressive sections of the new South.

### The City of Jacksonville.

Jacksonville, the chief city of Florida, and the gateway to Florida and Cuba, has a population of about seventy thousand, the last census taken by the city a year ago showing 67,000. Jacksonville has had a marvelous growth within the last ten years. Since the great fire in 1901, in which the city was practically swept off the map, a new and better city has arisen, Phoenix-like out of the ashes of the old and stands forth in strength and beauty to welcome the hosts of Baptists who will gather within her gates.

The Convention will probably be one of the largest in its history. Our Baptist kin are coming en masse from adjacent states and from all parts, from the islands and the foreign lands they are coming, and we wish to assure all a most cordial, old-fashioned Southern welcome. Brethren of Florida, of

the South, North and West, from any where everywhere, Parthians, Medes, Elamites, and the dwellers in Mesopotamia, strangers of Rome, Jews and proselytes, Cretes and Arabians, and all the rest, just come in, sit right down and make yourselves at home.

### Interdenominational Sunday School Conventions.

What is intended to be accomplished by them? If the object is to organize Sunday Schools and teach the Scriptures, what is to be taught? And what is not to be taught? If half a dozen different denominations are interested in the work and all disagree, more or less, on important doctrines taught in the Scriptures, and each one should agree to sacrifice their particular convictions for the sake of harmony, what would be taught in the new Sunday School literature? It seems to me that so much would be eliminated from the Bible, or ignored, that a new denomination would have to be organized for the special benefit of those who accepted it. (The new literature.) It is clear that it would be impossible to get up literature that would teach the doctrines of all at the same time, or in the same lesson. It would be too confusing. For instance, to teach the doctrine of believers' baptism in the same book. Likewise, to teach an act in baptism to meet the demands of all would be bewildering, so baptism could not be taught at all, and so on and so forth.

Indeed, "can two walk together except they be agreed?"

Baptists are invited to attend these Conventions; therefore, suppose that Brother Barton should go and taking advantage of the opportunity offered, show the unscripturalness of infant baptism, or Brother Ball should defend the Baptist view of baptism, or Brother Riley the doctrine of salvation by grace, or Brother J. F. Haley the doctrine of election. Would this disturb the harmony of the meeting? Try it and see!

I believe the time will come and I hope the day is not far off when God's children will all "see eye to eye and speak the same thing." But God will, in due time, bring it about in His own way, and according to the counsels of His own will. If God was in the movement it will accomplish that for which it was sent. But let us take care of the truth in the spirit of charity in the meantime.

J. R. Sample.

### Must Have a Say.

For more than a year there have been some things that I wanted to say, and say them out loud, but have lacked courage to do so, but after reading letters from brethren Riley and Barton concerning the "Interdenominational State Sunday School Association which was held in Columbus this year," I shall now say some things so long kept secret.

It dawned upon me last year when that mighty "octopus" met in Meridian that the Baptists of our State, and especially of Meridian, had been made a tool for the purpose of carrying out selfish ends.

I think I am prepared to prove that I am not mistaken in this assertion. When preparations were being made for entertaining the body here, a brother who is not a Baptist appeared to be chairman of the entertainment committee. Instead of consulting with the pastors of the city as would likely have been the proper course to pursue, everything was kept secret from them until notice was served on them that their church was expected to care for a certain number of delegates and their Sunday School was expected to donate a certain sum to pay other expenses. Well, this was not so bad, but the Association came and to my great surprise there was not a single Baptist on the program for a place of any importance. The time was spent in heralding the wonderful things done by a certain denomination of which I need not name, and especially the things that had been accomplished by a certain Sunday School in Corinth. Well, this was not so exceedingly bad, but yet they go further and proceed to increase the secretary's salary and to assess churches for certain sums if no one made the subscription for them.

I was amazed on the last day of the Association to be served notice of the fact that our Sunday School had been assessed ten dollars to be paid last year. I lost no time in stating to my informant that the amount would not be paid and I was equally as zealous in keeping my vow. But even that might have been permissible had one taken into consideration the fact that we had gotten ourselves into this predicament, and ought to rally to its support or else get out of the ring.

The main thing I want to say is: Let's hereafter have nothing to do with such proceedings. If we have the best of everything along Sunday School lines, (and that cannot be questioned) and if we as Baptists have been the leaders in every great Sunday School propaganda as is bountifully proven, why should we at this late hour surrender our opportunities and thereby weaken our possibilities to carry out the command of the Master: If others want to join with us in this great movement, let them do so, but let us surrender no principle or law of growth to enlist them.

Complaint was made at Columbus that Meridian was not well represented, but we at the other end knew the reason why, and while I am not a prophet, nor the son of a prophet, yet I say you will not have to strain your hearing to detect the same complaint against Columbus next year at Greenville.

I wanted to say this much. I am sure some one will call me narrow, but I comfort myself with the idea that principle is always narrow, and a conviction not strong enough to express itself, it not conviction at all.

W. E. Fendley.

Meridian, Miss.

It affords us pleasure to present to our readers the face of a young Baptist friend who aspires to the office of State Auditor. So far, without an opponent. He is in every way worthy and competent.

## Home Mission Situation April 1, 1911.

D. Gray, Cor. Sec'y.

The Home Mission Board has been at work for sixty-five years. Soon we will make the record for the sixty-sixth year. In the results of the work are shown for the five years in the following figures: Baptisms, 19,890; churches organized, 6,129; money expended, \$5,359,245. For many years the Home Mission Board has been quite weak; still it did a great work. Within recent years, its work has largely increased. More than one-third of the baptisms reported for the last sixty-five years come from the reports of the three years just past. The churches that the Home Board has organized have been organized are more than one-fourth the entire number in Southern Baptist Convention.

## A Great Record.

Isn't that a record? Where can it be equalled? It thrills the heart. Look at the steady advance! In seven years our contributions have jumped from \$137,850 to \$29,475, or 139 per cent; our baptisms have gone from 10,551 to 27,426, or 160 per cent! When hundreds of churches have been provided with houses of worship, helped to support, and brought into co-operation with all denominational work. And yet the needs are greater than ever. The opportunities are beyond description. It is indeed the day of Baptist opportunity in the South. It would be a calamity for our people to fail now. An advance is called for everywhere and a debt would stand in the way of progress.

We must close the year free of debt. It can be done. The people of Atlanta recently raised four hundred thousand dollars in two weeks for their Young Men's Christian Association work. Can not Southern Baptists raise two hundred and sixty thousand dollars for Home Missions in four weeks? Surely! Will they? Yes, if they WILL.

But the forces must be enlisted; pastors, laymen, women and the young people must all have a hand in the glorious work. By the help of the Lord we can, and we will.

## A Noble Example.

Here is an example worthy of imitation. A good layman sends four hundred dollars for Home Missions. He says it is in addition to his weekly offerings. He kept books with the Lord, and then let love have a hand. Result, four hundred dollars extra for the man! Are there not one hundred men in the South who will join him? It would mean forty thousand dollars extra for Home Missions. We need it. Then, there are hundreds of others who could give \$250, or \$100, or \$50, or \$25, or \$10 extra. Come, beloved, this is the day for men. You are the Lord's servants. Come to our help. Your example will stir others.

## Let Every Man Aid.

To fail to raise the money is to cripple a great work. Southern Baptists are able to raise a million dollars for Home Missions. Seeing the fields ripe unto the harvest as we do, hearing as we do scores of worthy and urgent appeals for aid, that we have not

the means to respond to, beholding many inviting fields for service that we have yet scarcely touched, we declare that it will be calamitous in a high degree, detrimental to the highest interests of Baptists, and a severe set-back to them and to their influence in the whole world, if they shall cripple the cause of Home Missions now, by fastening onto a splendid year of Home Mission achievement, the handicap of a debt.

The time is brief. Let every faithful servant of God come to the aid of the Home Mission Board. For debt threatens and the issues are great that depend upon the debt being wiped out.

Home Mission Rooms, Atlanta, Ga.

## A Request.

Miss Lackey's Missionary Lesson for last Sunday (March 26) is the best Missionary Lesson for Baptists I have yet seen. It you haven't gone over it carefully, by all means do so. It is great in its simplicity of statement of facts that every Baptist ought to know about his denominational work—some things of which a great number of Baptists are ignorant. This one lesson is worth the price of the Record for one year.

I desire to request Miss Lackey, through the Record, to put this Lesson, with a somewhat fuller statement of facts about our State Mission Work, into pamphlet form for distribution among Baptists, the expenses to be defrayed by our State Mission board. I hope Miss Lackey will be urged by others to do this.

I leave next week for my trip through the Orient. The party will sail from New York, April the 8th, on S. S. "Freidrich der Grosse." Any communication will reach me addressed "care of the Eager Tours, 21 Cockspur St., S. W., London.

M. O. Patterson.

## Aberdeen.

Dear Record:—

On the last Sunday in February our beloved pastor, J. P. Harrington, left us to accept the pastorate of the First church at Corinth, Miss. Many of my friends have shown sincerity and interest by suggesting names for a successor to the pastorate of this church. I wish in behalf of the Aberdeen Baptist church to thank all of those who interested themselves and ask them to accept this as a personal answer, as I have been very busy; and still, occupied so that some time might elapse before I could answer all. The church, in conference on Sunday night, April 2nd, after hearing Rev. Theo. W. Gayer, of Louisville, Ky., both at 11 a. m. and at 8:00 p. m., called him to the pastorate of this church, and he has accepted, to commence the first Sunday in June.

I hope the Lord will bless this new relation with great spiritual growth; and many years' labor together as pastor and people. Brother L. E. Barton, of West Point, has consented to preach for us next Sunday and assist us in our Foreign Mission collection.

I am praying that the Lord may make us

willing, and then it will be a happy day with all who see and do their duty.

A. J. Brown.

## Some More Words about the North Miss. S. S. and B. Y. P. U. Convention.

Once more, let me urge all Sunday Schools to appoint delegates to the Convention and forward their names to me. Be sure to attend to this next Sunday, and notify us at once about how many are expected to come. I have been asked if there would be free entertainment. Yes, of course. We will furnish entertainment for all, but we would like to have some idea as to the number we must provide for. Some names have come in. If you have not sent your name, and decide at the last moment to come, come right along and we will do our best for you, but send your name beforehand, if possible.

I have been asked if there would be railroad rates. I cannot say. That was a matter for the executive committee to look after. I know not what they have done. The date is April 18-20. Trains on M. & O. arrive just before noon, on the Southern at one-twenty-five, and on the I. C. at eleven a. m., and three-forty-five p. m. The Convention will meet in the first session at three o'clock on Tuesday afternoon. Dr. Macon, one of the great speakers of the Convention, will deliver his first address right after the organization. Don't miss his first address.

I have read Brother Goree's friendly criticism of mine and Brother Riley's articles about the interdenominational Convention. Perhaps, we will all not be able to agree about what is wise in such matters, but if Brother Goree will come over, he will see, I think, that even with an organization only three years old, we can have a meeting that will compare favorably with any other. I fail to see any more reason or necessity for Union Sunday School Conventions than for Union church Conventions, but I am ready to be enlightened, and was glad that Brother Goree "talked back" and expressed his sentiments.

Let everybody come, praying for a great blessing. The Editor of the Record is hereby specially invited. We will give him the biggest piece of turkey, the drum stick, if he prefers it!

L. E. Barton.

## Feasting and Dancing.

I wish to direct your attention to a Scriptural lesson found in Mark 6:17-29, and I hope I shall be able to say some very plain, practical and common sense things in connection with this lesson. We cannot fail to see here four things: The marriage, the feast, the dance, and the murder. Herod had taken his brother's wife and had married her, and was at this time living with her in adultery. John, the Baptist, a preacher of righteousness, a prophet, and a forerunner of Christ, tells Herod very plainly that it is not lawful for him to have her, and Herodias, his wife, became greatly angered and wanted to kill John. Sometimes there are people who would wreck and murder if they thought it would cover up their sins. When a convenient day was come, that He

rod on his birthday made a supper to his lords, high captains, and chief estates of Galilee, and from the lesson we would infer that wine was served, which resulted in a drunken revelry. Many a man has been made a drunkard by receiving his first glass of wine in a good home from the hands of some lady. I read somewhere not long ago of a man who had committed murder while under the influence of strong drink. He faces the charge and is sentenced to death, and while in the cell awaiting execution he is visited by a lady who had known him as a boy. She tried to talk to him about his prospects after death, but he quickly turned his back and walked to the other end of the cell and said: "Please don't talk to me, for I received my first glass of wine in your home and from your hands." There are some who have their heart set on what they call a good time, and some people have queer notions of what is a good time.

A young man will riot around town all night full of whiskey and the devil squandering hard earned money, ruining his physical and intellectual health, his reputation and his character, breaking his mother's heart and getting his head broken, and call that having a good time.

In the midst of the feast the dancing, demon-hearted daughter of Herodias pleased and charmed the blood-thirsty Herod. May I dance? Yes, when you are so happy that you cannot help it. The dances spoken of in the Old Testament was an expression of religious joy. When Israel emerged from their Egyptian bondage, and God in a miraculous way caused the waters of the Red Sea to stand as a wall on either side, thus effecting a passage way for the escape of his children, after the crossing of the Red Sea, Miriam, Moses' sister, took her tambourine in her hand and sang and danced before the Lord. When David saw the ark returning, he was so happy that he danced before the Lord. After David's brilliant victory over the Philistines, the women expressed their joy in song and dance, and the dance of the Bible was always an expression of religious joy, and no instance is found in which the sexes united in the exercise. The modern social dance is of Pagan origin and is apt to bring Pagan morals. The round dance had its origin in a low dive in Paris. It is sometimes said that dancing is a healthful exercise, but if the one who makes that statement would more closely observe the young lady the next day after the dance and see that exhausted look, and could only know about that dreadful headache, they would know that the dancer had not been helped or invigorated by the exercise. Never caress a mad dog because of its silken hair; never pet a murderer because of his taste in dress; and just because you enjoy dancing, is no argument for it, but you say "I don't see any harm in dancing." The Mormon doesn't see any harm in having several wives, and the gambler doesn't see any harm in gambling; the drunkard sees no harm in taking a dram. It all depends upon what class you belong to. If dancing is such a graceful art, then

the devil by the art of his grace has paced many helpless creatures to their ruin, and if dancing is such an innocent pastime, it is unfortunate that it is the favorite amusement in houses of prostitution. Ninety per cent of the fallen women started on their downward course from the ball-room. The church member who has no more respect for his church and its rules than to violate them by dancing, is saying by his conduct: "the rules of my church are of little consequence to me; the pleasures of dancing are more desirable to me than my church." The dancing church member is saying by his conduct, "I don't care what my church stands for; I have little regard for its rules; I ignore its teachings; I despise its restraint and the dance has more charm for me than the church and its teachings." John the Baptist is murdered because somebody had been charmed by the dance. The dance always results in murder. It kills your Christian joy. A professional dancer is not a joyous Christian. It kills your influence for good.

I recently spoke to a young man about becoming a Christian and he immediately pointed out a young lady in my church who had danced a few nights before and said "I want to know if that is the kind of material your church is turning out, and does your church stand for that sort of stuff?" It kills your usefulness, zeal and consecration. If a church is made up of dancing members, they will kill the church.

The dance means murder, murdered hopes, blighted ambitions and thwarted purposes.

W. J. Epting.

## Arkansas and Mississippi.

A reader of the Record says that I promised to write something further about Arkansas—but where did I leave off? It was with the announcement of the election of Dr. Christian as the Secretary of the State Board. His acceptance of the office involved his resignation as pastor of the Second church, after a successful pastorate of seven years. He begins his new work on April 1st, under favorable auspices.

Pastor Cox, of the First church is a zealous worker, and holds a high position with his people and the community. I attended an interesting morning service there, intending to make another visit there later; but time did not permit. One of my Sundays I went through a rainstorm to Immanuel church, Pastor Wade, in time for the Sunday School. The attendance was necessarily slim for the little folks; but there were quite a number of adults, well posted on the lesson.

I was unable to go out to the Highlands and meet with Pastor Searcy's people. It is a prosperous mission. The day came for me to return to my old home; so purchasing a ticket on the Iron Mountain Railroad to Jackson, I left February 23rd for Monroe, La., and thence on the A. & V., without missing connection, to my first destination, where I met old friends and relatives, and paid a most pleasant visit to the Orphanage. Brother Carter has an interesting

family of boys and girls of all sizes, and they all seemed happy. They were all at dinner so I saw the whole tribe at once.

Lord's Day I spent in Newton, at Clarke Memorial College. President Culpepper was out on his mission. In the morning I was at the opening of the Sunday School at Central church, and the First church at the close, remaining to the preaching service. Baptists are wide awake in Newton, and the college is enjoying prosperity, with promise for the large increase of students for the next session. The piney woods counties are developing marvelously.

Next day I was back again in Meridian, being cordially welcomed. Sunday found me once more at Highland church. The Bible school had one hundred and ten in attendance, followed by the ordination services of Brother O. P. Poole and Brother F. W. McDonald, newly elected deacons, conducted by pastor J. A. Lee and Dr. J. A. Hackett, the latter preaching the sermon, plain and practical. At night Brother Lee preached a strong, pointed and piercing discourse on the responsibilities of parents.

The outlook of Highland church was never so bright as now. A united brotherhood, large congregations, working membership, full Sunday School, no indebtedness, money in the treasury, and funds for missions. Steady development. Meridian has to regret the loss of Pastor Mayfield of the South Side. He goes to Texas. Our other pastors are still at their posts and are still doing great service. The colored Baptists are preparing for a monster gathering here soon; representatives from all parts of the nation, it is said will be in attendance.

With this news, I close, having fulfilled my promise in spirit, if not to the letter.

Kind greetings to all.

L. A. Duncan.

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## To Every Subscriber.

We shall be obliged to spring another surprise on many of our subscribers. Look through your paper carefully, turning every page. If you do not find it in this issue, please continue your search until you do find it. It might be worth much—to us. When you find it, please attend to its request at once. It shows you the date to which your subscription is paid, and suggests that you move up your figures to some date in the future. We have no traveling representative, and must depend upon the mails for our collections. Please do not disappoint us.

## WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

Direct all communications for this department to Mrs. G. W. Riley, Woman's Central Committee:

S. J. A. BRACKETT, Meridian, President of Central Committee.  
 S. W. R. WOODS, Meridian, Secretary of Central Committee.  
 S. W. SMITH, Meridian, President of Sunbeam work.  
 S. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

S. W. A. McCOMB, Clinton, President.  
 S. J. VEN, Clinton, Vice-President.  
 S. GEO. W. RILEY, Jackson, Recording Secretary.

For the narrow pathway  
 that leads from my lonely door,  
 I went with the thought of the  
 Master.  
 As I often had done before;  
 My heart was heavily laden,  
 And my eyes with tears were  
 dim;  
 But I knew I should lose the bur-  
 den.  
 Could I see a glimpse of Him.  
 While yet my courage wavered,  
 And the way before me blurred,  
 I heard a voice behind me  
 saying a tender word;  
 And I turned to see the bright-  
 ness  
 Of heaven upon the road,  
 And suddenly lost the pressure  
 Of the weary, crushing load.  
 —Phillips Brooks.

## Mission Calendar.

April 9, Sunday—  
 at Mrs. J. J. Taylor, Sao  
 Paulo, Brazil.

April 10, Monday—  
 at P. U. and Sunday Schools  
 of Brazil, Argentina, and Chile.

April 11, Tuesday—  
 at Mrs. W. B. Bagby,  
 Sao Paulo, Brazil.

April 12, Wednesday—  
 at F. M. Edwards, Sao Paulo,  
 Brazil.

April 13, Thursday—  
 Evangelistic work done by the  
 boys on the rivers.

April 14, Friday—  
 at Mrs. S. M. Sowell, of  
 Buenos Aires, Argentina.—Eph.  
 1:15.

April 15, Saturday—  
 at Mrs. Thos. Spight, Bu-  
 enos Aires, Argentina.

at Mrs. McLure in Mississippi.  
 previously announced, this  
 cultured, consecrated sister, who  
 is working so lovingly and beau-  
 tifully for our work in the Training  
 School, has been in our State dur-  
 ing the past week.

On speaking at Meridian, she  
 went over to Clinton where she  
 made three addresses on Thurs-  
 day, to the delight and benefit of  
 the college folks. Returning  
 through Jackson that night she

spoke before a small body of wo-  
 men hastily gathered together at  
 the First Church. We greatly  
 regret that the exact time of her  
 coming was not known long  
 enough in advance to bring out  
 the large number who were eager  
 to hear and know her.

But her gracious presence and  
 her inspiring tidings of the work  
 of the girls in the Training School  
 thrilled the hearts of those who  
 were fortunate enough to be pres-  
 ent.

She, herself, is an epitome of  
 those graces and qualities she so  
 desires in the girls,  
 "A noble woman fitly planned,  
 To warn, to comfort and com-  
 mand."

May the influence of her words  
 and work result in increased at-  
 tendance of the school, larger  
 gifts for its enlargement, and sup-  
 port, and more earnest prayers  
 for its pupils and teachers.

From Jackson, Mrs. McLure  
 went to Blue Mountain, where she  
 will have an opportunity to sow  
 seeds in the hearts of that fine  
 body of girls, which may result  
 in an abundant harvest of trained  
 workers in the Master's Vine-  
 yard.

"In a great layman's meeting  
 a few months ago, a prominent  
 lawyer was urging the men to  
 give at least one-tenth of their in-  
 come. He referred to the ob-  
 jection that is sometimes raised  
 that 'we are not living under the  
 law, but under grace.'"

He replied, "Yes, but while we  
 are living in grace, we ought not  
 to live in disgrace, and I think  
 it is a spiritual disgrace for any  
 Christian man to own an automo-  
 bile before he has a missionary  
 on a foreign field."  
 —Foreign Mission Journal.

Mrs. C. H. Oxner has returned  
 home from China for rest and re-  
 cooperation. She arrived in New  
 York on March 10th. Her com-  
 ing is attended with sadness. She  
 went out with her noble husband  
 who laid down his life for the  
 work in China. After his death  
 she continued earnestly and faith-

fully to press forward the cause  
 of the Lord.

—Foreign Mission Journal.

As has been previously announ-  
 ced, Mrs. P. I. Lipsey of Clinton,  
 has been appointed Vice-President  
 for Central Association, in place  
 of Mrs. J. A. Lee, resigned. It  
 is probable that some did not see  
 the first announcement, so we re-  
 peat it.

## Some Good Women.

A good sister writes: "I wish  
 to express the joy I have had  
 since I began to give a tenth to  
 the Lord. Five years ago I  
 came into possession of a small  
 amount of property. I promised  
 one-tenth of the income to the  
 Lord, knowing that all things be-  
 long to him, and that we are on-  
 ly his servants. Since that time  
 I have never been without means  
 to help in his work. I am al-  
 ways careful to take out the tenth  
 before I use any part of the mon-  
 ey, and then I can ask for a bless-  
 ing on the nine-tenths left me.  
 I can truly say that there is a  
 peace which comes to our hearts  
 that the world cannot give when  
 we feel that we are co-workers  
 with our Father."

Another Christian woman says:  
 "Many years ago, Dr. Ellis, of  
 Eutaw Place Baptist Church in  
 Baltimore, preached a great ser-  
 mon on giving the tithe. Many,  
 many times since then I have been  
 thankful for that sermon, which  
 called my attention to the fact  
 that the first tenth of everything  
 that we possess belongs to the  
 Lord. Since then, I have given  
 one-tenth and would not be hap-  
 py to do otherwise, and the joy  
 which comes with a freewill offer-  
 ing after the tithing has been  
 paid, makes me know and feel the  
 blessedness of giving. I believe  
 the reason that many of our Bat-  
 tist people do not tithe is because  
 our ministers do not practice it  
 themselves, and do not preach  
 it."—Foreign Mission Journal.

## Good News for the Deaf.

A celebrated New York Aurist has  
 been selected to demonstrate to deaf  
 people that deafness is a disease and  
 can be cured rapidly and easily in  
 your own home. He proposes to  
 prove this fact by sending to any  
 person having trouble with their ears  
 a trial treatment of this new meth-  
 od absolutely free. We advise all  
 people who have trouble with their  
 ears to immediately address Dr. Ed-  
 ward Gardner, Suit No. 480, No. 40,  
 West Thirty-third Street, New York  
 City, and they will receive by return  
 mail absolutely free a Trial Treat-  
 ment.

## BELLS.

Steel Alloy Church and School Bells. Send for  
 Catalogue. The C. S. BELL CO., Hillsboro, O.

## Kansas Woman Helpless.

Lawrence, Kansas.—Mr. J. F.  
 Stone, of this city, says: "My  
 wife suffered for ten years with  
 womanly troubles, during two  
 years of which she was totally  
 helpless. She was examined by  
 many physicians, some of whom  
 gave her up to die. Finally she  
 began to take Cardui, and since  
 then has greatly improved in  
 health. The tonic, strengthen-  
 ing, and restorative effects of Car-  
 diui, the woman's tonic, on the  
 womanly constitution, are the  
 most valuable qualities of this  
 most popular medicine. Cardui  
 acts specifically on the womanly  
 constitution. Half a century of  
 success proves that Cardui will  
 do all that is claimed for it. Try  
 it for your trouble.

HEREFORD CATTLE; BERK-  
SHIRE PIGS.

At auction, April 20th, "Alabama  
 Black Belt" farms for sale. Send  
 for circular about winter legumes,  
 hay, and pasture plants. R. E. Lam-  
 bert, Darlington, Wilcox Co., Ala.

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 tica, lumbago, backache, pains in the  
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 ferers FREE. You cure yourself at  
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 simple discovery banishes uric acid from  
 the blood, and brightens the eyes, giv-  
 ing elasticity and tone to the whole  
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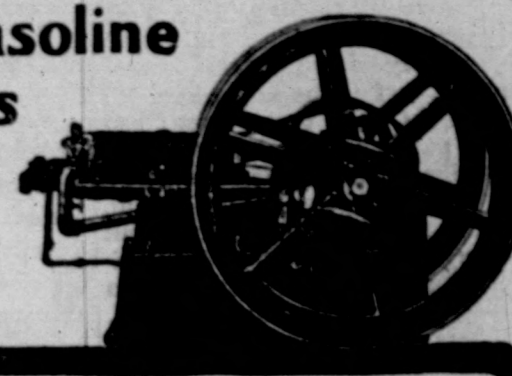
## To Freshen the House.

"When Spring comes around  
 each year and nature begins to  
 put on her gay clothes we feel nat-  
 urally that it is time to brighten  
 and freshen the house. It is not  
 so much that things are shabby,  
 and stuffy from the winter's use  
 as that we want our surroundings  
 to express the general renewal,  
 the clean and airy freshness of  
 the spring," says Woman's Home  
 Companion for April. "Our  
 grandmothers make life a burden  
 at this time with the night mare  
 called house cleaning. Every-  
 thing was torn up, and for one  
 frantic week, at least, there was  
 no comfort to be had. Now, the  
 house-cleaning is managed with  
 more ease, for there have been  
 countless inventions to simplify  
 it, and also the modern house-  
 keeper uses the simple expedient  
 of having one room at a time  
 cleaned, so that the whole is ac-  
 complished without wear and  
 tear, and the family is allowed to  
 feel that home is still home.

"If some of the rooms need pa-  
 pering and painting, choose a  
 color scheme that is not too dark  
 and will harmonize with the furni-  
 ture so that the rooms may reach  
 their highest possibilities of at-  
 tractiveness. The curtains, it  
 new, may be either muslin or net,  
 or scrim or one of the many dainty  
 fabrics that are offered in the  
 shops. The fancy scrims, both  
 in natural color, and those printed  
 in colored designs, are charming  
 and range in price from twenty-  
 five cents to about one dollar and  
 a half per yard. Shades should  
 also be renewed, if necessary.  
 They can very often be given a  
 new lease of life by turning them  
 upside down. This brings the  
 less worn part at the bottom. Such  
 work must be done accurately and  
 neatly and if you can have help  
 in handling the shades, it will  
 make it much easier, for they are  
 unhandy things.

"Simplify wherever you can.  
 Change the pictures about a bit  
 and put up some simple prints in  
 place of some of the old ones for  
 a change. Banish useless orna-  
 ments, for a well-chosen and  
 well-placed ornaments are worth  
 more from an artistic point of  
 view than a motley array of small  
 jugs and vases. Put away as  
 much as possible, leaving out the  
 bowls and vases for flowers, and  
 let them be the chief summer or-  
 naments. It will also make the  
 tiresome work of dusting easier."

Make your arrangements to visit  
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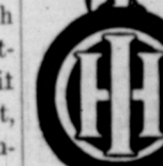
The next time you are in town call on the IHC local dealer—explain the  
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Valence, Va.—Mrs. Mary Vest, this place says: "I hadn't been very well for three years, but at last I was taken bad. I did not stand on my feet I had pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. I feel well and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. Goes to the spot, relieves pain and distress, and building up woman's strength in a way that will only please you. Only try it.

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Ar. Staxie		11:39 am
Ar. Gulfport	1:21 pm (No. 5)	
Ar. Jackson		2:30 pm
Ar. Columbia		6:00 pm
Main Line	North Bound	
	No. 4	No. 6
Ar. Gulfport	7:25 am	2:00 pm
Ar. Hattiesburg	10:30 am	5:43 pm
Ar. Jackson	1:55 pm	9:40 pm
Columbia Division	North Bound	
	No. 102	No. 110
Ar. Mendenhall		8:23 pm
Ar. Staxie		3:55 pm
Ar. Gulfport		2:00 pm
Ar. Jackson		10:02 am
Ar. Columbia		6:25 am
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Ar. Paratoga		5:00 pm
Ar. Gulfport	10:00 pm (no. 3)	
Ar. Jackson	9:40 pm (No. 6)	
Ar. Jackson (No. 5)		6 am
Ar. Paratoga (No. 201)		8:00 am
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## DEATHS.

### Florence M. Crawford.

Miss Florence M. Crawford, daughter of Brother R. T. Crawford, of Stonewall, Miss., after an illness of three months, fell asleep March 17, 1911. She was born January 10th, 1883; born again in 1897, and was baptized into the fellowship of the Waynesboro Baptist church. From this time she has always been a devoted Christian. Only about a month before she was taken sick, she said that her chief aim in life was to make others happy. Warm-hearted by nature, and genial in her disposition, none knew her but to love her.

She was laid to rest in the family burying ground at Stonewall on March 19th, to wait for the sound of the trumpet that shall call the redeemed from their slumbers to meet the Lord in the air.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Chas. G. Elliott.

**To Drive Out Malaria And Build up the System.**  
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children.

Chas. H. Otken.

Whereas, it seemed good to our Heavenly Father to take from our midst our friend and brother, Dr. C. H. Otken; and

Whereas, he lived before us a long and useful life both as a citizen and a Christian;

Therefore, be it resolved, that we acknowledge to one another and to the world our feeling of loss in his departure.

Resolved, that we extend to the family our sympathy in their sadness, endeavoring to imitate his noble life.

Resolved, that with Christian grace we abide the time until we shall meet him again.

By order of the First Baptist Church, McComb, Miss., March 25th, 1911.

Ira S. Wyatt, Church Clerk.

Mary Worrel.

On March 16th, little Mary, the little daughter of Mr. and Mrs. J. R. Worrel, passed from this life.

Little Mary was only nine years old, but death claims the young as well as the old. She was a sweet child and will be missed by all, especially in her home.

She was sick just a few days, struggling with that dreaded illness, membranous croup. She didn't seem to suffer much, but would often say, "I'm so tired."

Shortly before death came, seeming to realize that death was near, she put her arms around her mother's neck and said: "It is all right; I'll soon be rested."

Loved ones, grieve not for little Mary, but be prepared to meet her when you, too, are summoned to go.

Linda Simmons.

Learned, Miss.

Mrs. H. B. Hayward.

Mrs. H. B. Hayward nee Miss S. J. Hamlett, was born near Fulton, Ky., Feb. 19, 1829, and came to Mississippi in 1852, married the honored and lamented Rev. H. B. Hayward, August, 1853, died at her home, Coldwater, Miss., Mar. 12th, 1911, aged 82 years and 23 days.

Eight children were born unto Brother and Sister Hayward, and one son and four daughters survive them, all of whom bear the stamp of the true and unsullied character of their noble parents.

Sister Hayward was a wife and a mother of the truest and noblest type. Her long life as a Christian, was a model of love and service. With her, conviction and courage were always equal factors of life. In her sweet life the most beautiful graces of Christianity were ever on display. If she ever had troubles she carried them to God alone, for never did she evince a faltering faith, or complain of a shadowed way. Her faith in God was so triumphant that she could smile in adversity and affliction as sweetly as amid fortunes and pleasures. Indeed, she was so absorbed in the welfare and pleasures of others that her own comforts were forgotten and she could hardly believe her own infirmity, and that age had consumed the strength of her youth. A great mother in Israel has fallen. While her loved ones will naturally sorrow, yet they are rich in the example of a devoted and self-sacrificing mother.

The Baptist church at Coldwater has buried another one of its purest and best members, and both church and community will have to look to God who alone can ever replace their loss.

The writer was the pastor of the deceased for several years, and preached the last sermon she ever heard. He can never forget that face wreathed with a peaceful smile, radiant with the love of God, while now and then the fall-

## Morning Headache

"I suffered with terrible headaches. I would get up every morning with such a severe attack, and until I began using Dr. Miles' Anti-Pain Pills, never found anything that would give me the desired relief. I have used them now for several years, and would not be without them if they were a dollar a box."

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ing tears would tell the story of joy in her heart.

"Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labors and their works do follow them."

May God comfort and bless all the loved ones.

B. F. Whitten.

Aspermont, Texas.

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Contending that it is as logical for the United States Reclamation Service to take water off of the swamp lands as it is for Uncle Sam to put water on western arid lands, many men prominent in professional and commercial circles who are identified with the Board of Control of the National Irrigation Congress, which meets in Chicago next December 5th to 9th, declare that the legality of the government employing funds created by a sale of public lands and by bond issues for the reclamation of privately owned Southern swamp lands, will without any doubt be established within the next year.

Through the work of many in the north who are interested in the reclamation of southern lands, as well as the western projects, and of southerners who are alike interested, this year in the work of the National Irrigation Congress, it is expected that at its December sessions there will be adopted resolutions urging that the National Congress be requested to authorize a bond issue by the government for the further reclamation of swamp lands of the South, the bond issue to be in proportion to those which have been authorized for the Reclamation Service in its work of watering western arid lands, there being over fifty million dollars available in these funds.

The influence which the voice of the Irrigation Congress will bring to bear in this undertaking is suggested by the fact that it was Congress which first brought about through its agitation the Roosevelt Reclamation Act in 1902. Later at the Spokane Con-

gress in 1909 the congress adopted resolutions requesting that the government authorize a bond issue for the extension of the reclamation work and this bond issue was authorized. This resolution read as follows:

"Recognizing economic waste and the menace to the public health connected with our vast area of swamp and overflow lands we request our representatives in the Federal Congress to take suitable action looking toward reclamation of arid lands by irrigation under the Reclamation Service. Such reclamation of the swamp and arid lands to be carried forward through co-operation of individual owners, states and the Federal Government. A precedent has been established, first, by the passage of the reclamation act; next by the use of these funds for the irrigation of lands owned by states, corporations or individuals; finally, by the authorization by Congress upon the bond issue of \$20,000,000, which shall be used for reclamation of arid lands."

A similar proceeding to permit a bond issue of swamp lands owned by states or individuals is all that is necessary to start the government experts to work on the surveys. This of course, will be followed by large expenditures of money in the consummation of the projects now beyond the individuals, corporations, or even the states themselves.

It was this work of the congress that established the precedent through which it will this year again identify itself with the movement for a greater expansion of the work in the southlands.

The original reclamation act provided that the reclamation service with funds obtained through the sale of public lands in the western states and territories, might reclaim government arid lands in the west by establishing irrigation systems. When the time arrived to begin this work, however, it was found that the United States Government did not have any one body of lands in sole government ownership suitable for irrigation. Consequently, the money was employed for the reclamation of lands which were partly government owned and partly privately owned. It was contended at the time that it

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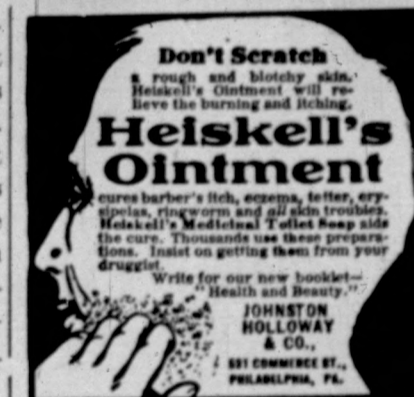
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### Lecture Courses on Alcohol.

Following the example of the Baptist Central Society for combating Alcoholism, two other temperance societies, one in Dusseldorf and one in Colmar have inaugurated similar courses. The latter was attended by about four hundred teachers of Alsace-Lorraine, who at the close of one of the sessions passed resolutions af-

firming that they held the occasional instruction of the young concerning alcohol, thorough instruction in the seminary, and in particular the withholding of alcohol from the young until the conclusion of development, to be the most important aims of modern school instruction, and that they welcomed all efforts designed to strengthen the service of the teaching profession in the

combat against alcoholism, and to influence the parents toward a non-alcoholic regimen in the training of their children.

This is in keeping with the recommendation of the Country Life Commission, appointed by President Roosevelt which included among the "simplest and commonest laws of hygiene and sanitation" which ought to be "known in some useful degree to every

boy and girl on leaving school," the physical evils of intemperance.

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### London's Abstaining Mayor.

The Lord Mayor, of London, Sir Vezey Strong, is not afraid to stand up and be counted on the side of abstinence and to give his reasons. He has on more than one occasion taken part in the meetings of the National Temperance League, once in particular at its Jubilee meeting in 1906, before he was mayor. At that meeting he gave his testimony to the fact that total abstinence is a most important aid to commercial prosperity as it is an aid to every agency for good that may be employed for the elevation of the race.

This matter of the relation of alcohol to commercial efficiency is one that has received attention from many of the foremost men of England. The Daily Mail, reporting the remarkable meeting at the Mansion House, when the present Lord Mayor was sheriff of London, said of it:

"A man casually entering the Egyptian hall of the Mansion House yesterday afternoon might have fancied himself at a big company meeting. Well-known faces from the Stock Exchange, Lloyd's and Old Broad Street were in every row; insurance offices, gold mines and banks were represented in every corner; the President of the London Chamber of Commerce was on the platform with the Mayor, the City Doctors near him. Yet, the meeting was a temperance meeting, or rather a conference of business meeting, summoned to discuss the question of 'Alcohol in Relation to Commercial Efficiency.'"

The matter is to receive further attention at an Imperial Conference which is to be held in London during Coronation week. Arrangements are being made for the preparation of valuable memoirs from representatives from the English Colonies and India upon various aspects of the temperance problem as to the effect upon Imperial efficiency and status.

### Alcoholism and Pneumonia.

Prof. G. Milton Linthicum, M. D., Baltimore Medical College, in his presidential address to medical and Chirurgical Faculty of the State of Maryland, said that the predisposing causes of pneumonia (which causes eleven per cent of all deaths in the United States) have been observed to be these things which lower the vital resistance, such as alcoholism, in acute or chronic, exhaustion, exposure, and insufficient clothing or food.—Journal of American Medical Association, (Ju. 4, 1910)

### In Select Company

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That's why the ordinary soda cracker remained so long in obscurity.

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"The Old Time College"  
FOR BOYS AND GIRLS.

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Rates the CHEAPEST.  
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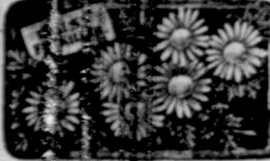
Rare bargains in Buff Cochise Bantams. A few choice cockerels for sale at one dollar and a half and two dollars each.

Eggs from Blue Ribbon winners at the Mississippi State Fair, at \$1.25 per setting of 15. F. O. B. Jackson, Miss. Address all orders to BAILEY BROS., 512 High St., Jackson, Miss.

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## Southern Baptist Convention

JACKSONVILLE, FLORIDA.

May 17th, 1911.

via

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(Continued from Page 13.)

President of the Illinois Central and Yazoo & Mississippi Valley Railroads. Mr. Park is the chairman of the Attendance and Transportation Committee for the Board of Control. During the year he expects to create a great deal of interest in the Congress throughout the South. He already has written the governors of various states, adjacent to his lines, calling attention to the interest of the Southern States in drainage, and urging that a very strong delegation be arranged for, the end in view being to obtain national assistance through a re-indorsement of resolutions favoring work in the Southern fields, such as were adopted at a previous Congress.

"There are vast areas for the most fertile land in the world, which, throughout the South, will not probably be brought under immediate cultivation unless some comprehensive plan is worked out by which the government can assist," said Mr. Park, who has for many years been prominent in western irrigation. "I think the time is ripe to turn the attention of the reclamationists to the South. Those high in the administration of the government are known to be favorable to the South in this respect, and it only remains for its citizens to get busy to put under way extensive drainage schemes similar to those now being undertaken in Florida. The Mississippi Valley lands are more fertile than any of those in the other Southern States. Their drainage will add health, wealth and prosperity to the inhabitants and invite new settlers. "The Illinois Central and the Yazoo & Mississippi Valley Lines can be counted upon to co-operate in any movement in this direction."

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I am mailing out programs to the pastors. Will you distribute them and then go and carry your workers?

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DO YOUR PART!

Dates, April 18-20.

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The truthful George replied.

"You mailed my urgent letter, dear?"

The anxious Martha cried.

"Why, say, you know, I clean forgot,"

The truthful George replied.

"What time did you get home last night?"

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store-house is ever full.—Drummond.

Let us only be patient and let God, our Father, teach his own lesson in His own way. Let us try to learn it well and learn it quickly. But do not let us fancy that He will ring the school bell and let us play before our lesson is learned.—Kingsley.

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